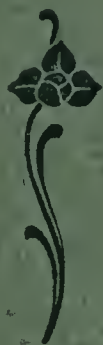


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**The East Central
African Mission
IN GAZALAND**



**American Board of Commissioners for Foreign Missions
Congregational House, Boston**

1903

SKETCH
OF THE
EAST CENTRAL AFRICAN MISSION
GAZALAND

The Youngest of the Family



BETWEEN UMTALI AND SILINDA. OUTSPANNED FOR BREAKFAST

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
CONGREGATIONAL HOUSE, BOSTON

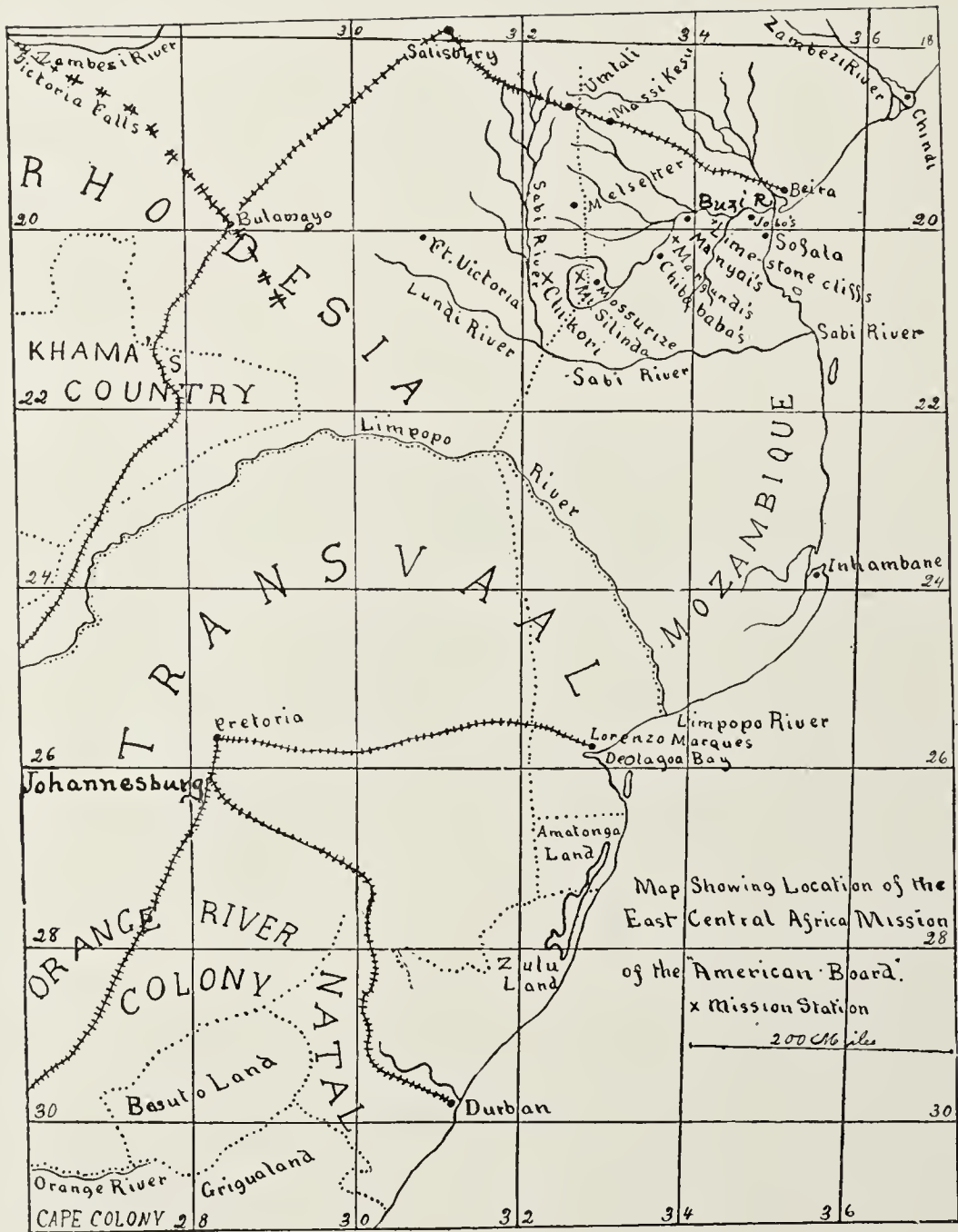
1903

The following story of the East Central African Mission of the American Board has been prepared by a committee of that mission, consisting of Mrs. Laura H. Bates and Mrs. Mary E. Thompson. Preceding the establishment of this mission in Gazaland, in 1893, a mission was begun at Inhambane on the coast, some 550 miles north of Durban, but after a few years it was found that the location was unfavorable. The work in that section was therefore discontinued, and the story which follows covers the period from the establishment of the mission in Gazaland until the beginning of the year 1903.

The Fort Hill Press
SAMUEL USHER
BOSTON, MASSACHUSETTS, U.S.A.

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SKETCH MAP OF THE GAZALAND MISSION

The East Central African Mission

IN GAZALAND

I

THE LAND OF ITS BIRTH

Stretching along the east coast of Africa from the Zambezi River southward to the Inhambane Bay, and inland from the Indian Ocean to the famous Zimbabwe ruins, lies a territory as remarkable for its lack of authentic history as it is rich



CHARACTERISTIC GROUP OF NATIVES

in myth and fable. Reputed to have been once a portion of the storied Empire of Monomotapa, a country declared to be rich in resources, highly civilized, some of whose inhabitants were cannibals, with hair reaching to the ground, whose warriors tamed the lions and used them in war,—and furthermore claimed by no insignificant authorities to be the very land whence King Solomon secured

his golden treasure, — it is still shrouded in a veil of mystery which no subsequent exploration or discovery can ever wholly lift.

At the time this story opens it was certainly a land splendid in the beauty and variety of its scenery, well watered and of great fertility. With its abundance of animal life, — elephant, buffalo, giraffe, hippopotamus, rhinoceros, zebra, gnu, eland and a host of lesser quadrupeds, — it was a paradise for hunters. As regards its natural resources, whether its greater value should prove to be derived from the glittering gold and other mineral products, whose magnetic force first attracted the British energy and capital which has opened this immense territory to the world, or to the less fascinating if no less essential products of agricultural industries, remained to be disclosed.

Its inhabitants were of the Bantu race. Their worship, which was for the most part propitiatory, was chiefly a worship of their ancestral spirits, though there were also trees and groves specially dedicated to the worship of the “unknown gods.” The people were of fine physique, intelligent, courageous, but grossly heathen, and had been reduced to still lower depths of degradation by contact with unprincipled traders and adventurers whose presence was, as yet, the sole gift of civilization to these children of the wilderness. While many dialects were spoken, the Zulu language was so widely known as easily to pass as the Open Sesame to all the people. Although bordered along the coast by a dangerous malarial belt, at no great distance inland were healthful heights suitable for occupation by white settlers. In fact, in the excellence of its available building sites, in the populousness of the region, in the utter absence of uplifting influences, and consequent needs, it afforded a situation unsurpassed as a field for missionary effort.

II

ANTE-NATAL EVENTS

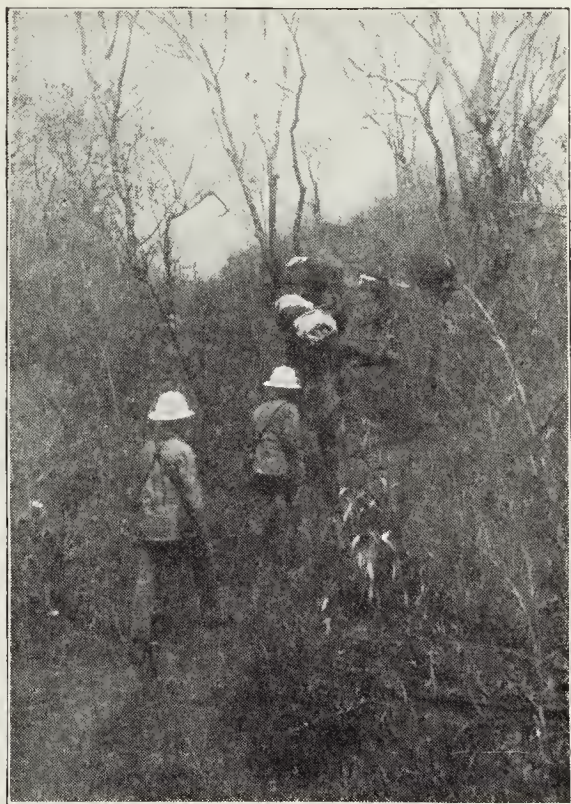
At the very inception of its work in southeastern Africa the American Board, realizing the desirability of undertaking work in the interior, directed one half the original force sent out to inaugurate a work at some distance from the coast. Acting thus under instructions, three families penetrated in 1836 as far as the now famous village of Mafeking, and some fifteen miles to the northeast they opened a station. At this point one of the heroic six, Mrs. Wilson, yielded her life, and it is said that to this day her grave is cared for by resident Boers with a reverence not unmingled with superstition. Because of a violent uprising of the natives against their enemies, the Boers, the vantage ground so dearly bought was soon relinquished, and the missionaries were compelled to withdraw to Natal, on the coast, where they joined with others in founding what is now known as the Zulu Mission. But from that day the American Board has continually cherished the intention of pushing their original plan to a successful issue.

In 1879 the Board sent Dr. John O. Means to Europe to consult with officials of other missionary societies and with gentlemen well acquainted with Africa as to the best openings in that continent for new missions, and as a result of his investigations the Board at its annual meeting in 1879 resolved to commence one

mission on the west side near Bihe and another on the east side, within the kingdom of Umzila. With a view to gaining a more thorough knowledge of the facts concerning the latter region, Rev. Myron W. Pinkerton, who for nine years had been a member of the Zulu Mission, set out upon a tour of inspection in Umzila's country. But not fully realizing, perhaps, the dangers of the malarial regions, long before he reached his destination he fell a victim to fever and dysentery, and his lonely grave is one of the first landmarks in the march of Christianity into that vast stronghold of the Prince of Darkness.

The following year, to prosecute the work which Mr. Pinkerton had laid down, Rev. E. H. Richards made his way to the capital of the heathen ruler, Umzila, by whom he was cordially received, and urged to summon his own family and other laborers to join him and take up work among the people of that region. In the report of this expedition a ringing appeal was made to the Christian people of America to heed this new Macedonian call for help in another continent, and four families were urged to embrace this unparalleled opportunity to plant the standard of the Cross in that remote corner of the earth. But—to the shame of Christian America be it said—four families with means for their support could not be found, and the door of opportunity, never again to be so widely opened, was indefinitely closed.

Disheartened, but not despairing, the American Board, in 1888, authorized still another expedition, and Messrs. Wilder and Bates visited the heathen ruler Gungunyana, son and successor of Umzila. But now new influences were found to have crept in. The gold prospector was abroad in the land, and already Gungunyana and his people had scented danger in the air. The Portuguese, too, awaking from the lethargy of centuries, hastened to make friends with the heathen king, and to warn him against all intruders. At this time all white men were forbidden to enter the country without the special permission of Gungunyana. The exploring party, therefore, remained at the coast until messengers were sent to secure the desired permission. At length, with guides and carriers furnished by his heathen majesty, the journey toward the royal kraal began. But even after they arrived, the travelers were forced to wait for weeks before they gained the ear of the king. Meantime they were under the closest surveillance. Spies were continually at hand, one of whom proved to be familiar with the English language, to discover, if possible, the real object of their journey



"ON TREK" IN GAZALAND

thither. At last the weary waiting came to a close, and the sable monarch, clothed chiefly in his royal dignity, and surrounded by his dusky councilors, graciously gave the visitors audience. From the first, the travelers had noted with misgivings the powerful influence of the Portuguese, one of whom — a military officer — posed as a missionary to the royal family, but in reality remained there to keep the Portuguese flag floating over the royal kraal. Yet with an earnestness born of intense desire, they laid before the king the object of their visit, reminding him of the promise of his father to receive the American missionaries. After listening courteously to their message and deliberating thereon, the king replied in these memorable words: "Your feet have been too slow in coming; we have other missionaries now, we cannot take you also." With



A CHIEF'S HOUSE

hearts burning with shame at this merited rebuke to the Christians of America from a heathen king, the travelers retraced their steps and sent the bitter message home, "Too late; ye cannot enter now."

Years of waiting followed, and meantime the inestimable advantages of entering in the van of civilization steadily receded and finally vanished.

In order that the American Board might be kept thoroughly informed as to the course of events, after the British South Africa Company had assumed control of the territory granted under the charter, Messrs. Wilcox and Thompson made a brief expedition in 1891 into the same region. During their travels they had the good fortune to meet the Hon. Cecil J. Rhodes, who rendered them very material assistance in providing rifles, etc., for their use.

On being informed of the project of the American missionaries to enter the country, Mr. Rhodes expressed his cordial approval of the scheme, and taking a

map, marked upon it what he considered a favorable location for the mission, which is, as nearly as can be judged, the very site of the Silinda station.

In 1892 still another expedition, consisting of Messrs. Thompson, Wilder and Bunker, was sent to explore with a view to permanent settlement. After taking a careful survey of the situation, and selecting a site for the first station, they sent home a favorable report of existing conditions, and returned to Natal to await instructions.

The recommendations formulated by the volunteers, — Messrs. G. A. Wilder, W. F. Bates, W. L. Thompson and F. R. Bunker, — and afterward ratified by the Zulu Mission, embodied the following points : —

“(1) That this mission be started with the definite policy of employing native evangelists and of supporting the same, so far as is necessary, from the funds of the Board.

“(2) That inasmuch as we consider the carrying on of industrial work to be essential to the success of the mission, that the mission be started with the definite policy of employing industrial agencies to such an extent as shall seem to the mission necessary for the most successful prosecution of the work, the support for the same to come, so far as is necessary, from the funds of the Board.

“(3) That the volunteer party, together with six Zulu helpers from Natal, should proceed the next season, via the Buzi River, to Silinda, there to form a central station, from which, under the supervision of the missionaries, systematic work shall be carried on by the native helpers.

“(4) That a station be opened at the head of navigation, and that, as soon as advisable, two stations, one on the lower Buzi, and one on the lower Sabi, be opened, to be occupied during the winter months at least.”

The Prudential Committee indicated their approval of the proposed plan by a cable message, and the mission only awaited their full letter of instructions before setting out on their eventful journey to the “Regions Beyond.”

III

THE BIRTH OF THE MISSION, 1893

The unswerving determination of the Prudential Committee to establish a successful work in the interior of eastern Africa now, after nearly sixty years of waiting, had its fruition, and the mission in Gazaland was fully organized. There were appointed to this mission Mr. and Mrs. G. A. Wilder, Mr. and Mrs. F. W. Bates and Mrs. W. L. Thompson, of the Zulu Mission, and Mr. and Mrs. B. F. Ousley, Mr. and Mrs. F. R. Bunker, Dr. W. L. Thompson and Miss N. Jones, of the Inhambane Mission. Owing to the impaired health of Mr. Ousley, he was unable to accompany the party, but returned with Mrs. Ousley to America, and thus two valuable workers were lost to the infant mission.

The pioneer party sailed from Durban June 21, 1893, reaching Beira, the port of entry, on June 25. On the 29th they set forth in two sailboats for Jobo's kraal, — twenty miles from Beira, — which point is the head of naviga-

tion for larger craft on the Lower Buzi. Jobo is one of the most influential chiefs. He expressed a strong desire to have the missionaries remain with his people to teach them, — a request it was hard to refuse, — but the expectation was that before long this wish might be met. From Jobo's the party pursued their journey for eighty miles in a corrugated iron boat propelled by oars, or where the river is too swift and shallow, by poles, skillfully manipulated by the boatmen. The goods belonging to the party were transported in native canoes, twenty-two in number. (These canoes are simply the trunks of trees hollowed out. The opening is a mere slot scarcely more than a foot in width, which renders the loading a difficult matter.) All large boxes were of necessity unpacked and the cases themselves discarded. This was a matter of serious disadvantage as, owing to the very limited amount of furniture it was possible to carry to the highlands, the ladies had hoped to make the packing cases, with pretty draperies, of great service in the furnishing of their homes in the wilderness.



TEMPORARY RESIDENCE OF MR. AND MRS. BATES, MT. SILINDA

The progress of the party was slow and tedious. At Nyambita's, another chief of note, the party were assured of a cordial welcome if they would consent to remain and teach his people. The travelers spent their nights ashore, and from time to time, a day or two also, in order to attend to necessary matters, such as laundry work, and hunting to provide the boatmen with food.

July 14 found the party one hundred miles up the Buzi, at Manyayi's kraal, from which point the boatmen with their canoes left them and returned to their homes down the river. Here preparations were made for the third mode of travel — a foot journey of one hundred and fifty miles. In case of necessity a "mashila" was improvised for the ladies and children by swinging the camp beds on a pole to be carried on the shoulders of natives. But untrained carriers proved painfully awkward. They bumped the helpless passengers against stumps and stones, the tall grass brushed their faces, the motion was disagreeable, so that this mode of travel was distinctly unpopular and rarely resorted to save in cases of sickness. A serious barrier to progress during this foot journey was the insuperable difficulty of securing sufficient carriers. This necessitated the sepa-

rating of the party, — none too large at best, — into small divisions, one of which went forward as a few carriers could be gathered together, while the rest awaited the return of the carriers to proceed on their journey. On being removed from the canoes, the goods had to be repacked and, so far as possible, made into convenient-sized loads of fifty or sixty pounds' weight, to be carried on the heads of men. This readjustment compelled the abandonment of still other packing cases, and the prospect of a comfortably furnished abode in the future dwindled in proportion. All the party had by this time received many lessons in "receiving joyfully the spoiling of their goods." There were mildewed books and



A KOPJE BETWEEN SILINDA AND UMTALI

dry goods, broken dishes, and vacancies in cases never opened since leaving the customs house. Among the medical stores all bottles of spirits and strong ammonia were empty; the castor oil had been sampled, but evidently a little was sufficient. Most disheartening of all, it was evident that for lack of transport, all but the most absolute essentials must be left behind, to be carried up at a more convenient season. Each family, therefore, summed up their belongings under three general heads, "Must have," "Would like," "Can't take." A glance into the domestic arrangements of the camp would indicate that even at this time some of the articles usually regarded as necessities were lacking. "Would you like a glimpse into our camp?" wrote one. "We have a tent for each family, and a large one for a dining room and general depository. Several small

sewing tables set side by side serve as a dining table, while our work table, legs, sides, top and all, is made of sticks fastened together with bark fiber. Our cooking is done over an open fire on the ground, the pots and kettles resting on stones or hard pieces of ant heap of fairly uniform size. It requires no little skill to keep everything sputtering merrily, to say nothing of keeping the dust out when a high wind is blowing. A false move is sure to send the stew pot flying, and wreck our hopes of a good dinner. We bake our bread in a biscuit tin or some such thing, set in a native pot and covered with a frying pan, with coals surrounding all."



MR. BANGIZWE AND FAMILY, ZULU EVANGELIST

Though wearisome, the time spent in waiting for carriers was by no means wasted. Now a surgical operation would be performed in the open, with a large audience in attendance. Such confidence would be gained by a successful outcome that the natives expected that all their sick, chronic cases, incurables and even madmen would be as easily and as quickly cured.

The weeks of waiting, too, afforded a good opportunity to study at close quarters the characteristics and needs of the people. While the Zulu language was found to be generally understood, the people are more familiar with the Chindao, an allied dialect, which, in order to insure the most effective work among these people, should be mastered. The natives rise at dawn to begin the work of the day, digging, grinding, cooking, hunting, etc., each accompanied by its own peculiar song, which is usually some minor melody not unpleasant to the ear. Haste is not in the makeup of these people. It has well been said that unless a

native is in pursuit of game, or is fleeing from his enemies or his just obligations, he cannot understand why any one should be in haste.

The letters and journals of the party during their journey are of exceeding interest, and it is to be regretted that on account of the necessity for brevity any lengthy quotations from these may not be made. Brief excerpts may, however, throw some side light upon the trials and pleasures of the way.

"August 9. Here our bag of bedding came up missing. Others shared with us such articles of toilet, etc., as could be spared until the bag came several days later, having been soaked in the river."

"August 31. Our table is bountifully supplied with venison, birds and fish. The barking of the antelope, the grunting of the hippo, the screech of the hyena, the cry of the baboon and leopard, the chatter of guinea fowl and other wild birds are familiar sounds. Lions abound here. Once we heard one very near — the *grandest* roar I ever heard!"

"To-day we arrived at Chibababa's. Our journey has been through wild, fine scenery with frequent views of the Buzi River. At times our path was but a narrow opening through dense foliage, sometimes into deep ravines, where we slid down, clinging to "monkey rope" or reeds, and pulled ourselves up the other side by similar support."

But the weary journey came to an end at last. On October 19 the entire party, in spite of many dangers, privations and illnesses, was reunited at Mt. Silinda, and Gazaland was taken possession of in the name of Christ the King!

IV

PIONEER EXPERIENCES ON THE FIELD

History was making rapidly in those early days. When the exploring party of 1892 entered the country, with the exception of one or two men at the Portuguese Government Establishment at Mossurize there were no white settlers within one hundred miles of Mt. Silinda. Before the mission party had reached their destination, in 1893, a company of English and Dutch farmers had entered overland from the south and formed a temporary settlement some thirty miles north of Silinda. A pedestrian party, also, had been for more than six months traveling inland along the Sabi River, a portion of whom made their way to Mt. Silinda, where they remained for a time. Here one of the party, having contracted malaria in the lowlands, died on December 20, 1893. Here also to the wife of the leader of this party was born a son — the first white child born in Gazaland. Complications regarding the claim to the mission farm necessitated a visit to the seat of government at Salisbury, three hundred miles away. This journey was accomplished on horseback and occupied a month's time.

Meantime the approaching rainy season had spurred on the missionaries to provide themselves with such temporary shelter as would in some measure avert danger to life and health. The building operations, with green sticks from the

forest for lumber, wooden pegs for nails, and grass for roofing, were necessarily laborious. For the most part the missionaries built according to the native style of architecture—round huts with mud floors, mud-plastered walls, thatched roofs, etc., the greatest improvement being that the doors were made sufficiently high to allow one to walk in instead of crawling in on his hands and knees, and that there were windows,—often of cloth in lieu of glass,—which in the native huts are absent. How to provide fireplaces—a necessity both on account of dampness and cold—was a burning question, and various expedients were tried. One built a sod chimney, but it proved unsatisfactory and was replaced by one of “wattle and daub,” that is, a framework of wood plastered with mud. This, except for its tendency to catch fire and endanger the whole building, was an entire success. One built a stone chimney, but with mud in place of mortar it collapsed with the first rain, and a different plan was adopted.

The question of transport, too, was a perplexing one. From a party of



CHURCH AND SCHOOLHOUSE

travelers who were leaving the country a wagon and oxen were purchased for this purpose. This necessitated the building of an enclosure to protect them from the wild beasts, for lions and leopards and other animals were frequent visitors, whose depredations among the do-

mestic animals caused much loss throughout the district. Spring had come, and the planting of gardens was one of the pressing duties of the hour. “We succeeded,” writes one, “in buying a plow of one of our neighbors, which, with our oxen, we hoped would be a great help in preparing soil for our gardens, but we had just begun to plow when it struck a root and went to pieces. There being no shop at which to get it mended, we set to work ourselves to repair it as best we could, but amateur blacksmithing without a forge did not stand the test, and again it went to pieces. Later we succeeded in securing other plows, but meantime most of our oxen sickened and died, and again we were disappointed.”

While under favorable circumstances it was possible to raise nearly every kind of vegetable besides the maize, pokon—resembling millet—and kaffir corn, which are the staple crops of the natives, under existing conditions the garden produce in the early days was very meager, and the missionaries were compelled to depend largely upon the natives for food. No small amount of time was spent

in haggling with unreasonable natives for food upon which subsistence depended. They were paid in the current coin of the land — “a stretch of cloth”; “to the first shoulder,” “to the second shoulder,” being the various denominations. This daily contact with the natives may seem to have furnished a rare opportunity for scattering seeds of truth. This was indeed done, but the effect, both on the buyer and seller, of an hour or two’s bartering over a small basket of meal or a dozen eggs was not most favorable to the imparting or receiving of Christian instruction.

The problems of domestic economy were not such as are discussed in any housekeeper’s manual in the hands of the mission ladies. The long delay in



OX RIDING ILLUSTRATED

the lowlands had sadly depleted the groceries and other supplies, and swollen rivers and the lack of transport had precluded the possibility of renewing the supply. What remained at the end of the journey had been apportioned among the families, but of flour, sugar, baking powder, soda, etc., there was only enough to use on rare occasions. Native meal took the place of flour; honey, of sugar; unknown vegetables, of familiar ones; and it was necessary first to learn to prepare food with these substitutes and then to learn to eat it.

But the conditions were gradually changing. As the natives came to know the missionaries better, they felt that they could trust them, and it became less difficult to engage them as carriers. A railway, too, was constructed, which materially assisted in the problem of transporting goods. When Mrs. Bates and Miss Gilson entered the country, in 1896, they traveled about one hundred and sixty miles by rail, seventy-five miles on foot, and sixty-five by ox wagon, and

reached Silinda in one fourth the time that the pioneer party had occupied in their journey in 1893. In 1900 Mrs. Lawrence came two hundred and ten miles by rail to Umtali, the nearest railway station to Silinda, thence by wagon to Melsetter, and from that point on horseback to Silinda.

These pioneer experiences within the tropics have been somewhat wearing to the members of the mission, but it has been possible for the ladies, on rare occasions, to break away from the "Daily round and common task" for a much needed holiday, each in a fashion of her own. One mounts a donkey or even an ox, and sallies forth in search of renewed vigor. One clambers into a springless two-wheeled ox cart, and goes with a thump and a bump over the fearful roads seeking rest. One leads out her wheel, and in spots where the grade permits, exults in the strength derived from a lively spin. One preferring to walk, as the safer and surer mode of travel, tramps her twenty miles a day, buoyed up by the consciousness that change is rest! And still the times are changing!

V

HINDRANCES TO DEVELOPMENT

From the time of its organization, the infant mission has found itself beset with difficulties compared to which the trifling personal discomforts and temporary deprivations were as nothing. These difficulties may be classified in general as arising; (1) from the early unfriendliness of officials and colonists; (2) from the attitude and character of the natives; and (3) from an inadequate support, due to the straitened financial condition of the Board.

Unfortunately the site selected as the most desirable in all the region for a mission station proved to be in disputed territory. While apparently lying well within the borders of Rhodesia, it was, nevertheless, claimed as well by the Portuguese. For this reason, the mission was forced for several years to pay full Portuguese duties, amounting to about thirty per cent *ad valorem*, instead of the three per cent transit duties into British territory, which should have sufficed. This was always done with a vigorous protest on the part of the mission, which, however, availed nothing at the time, save the securing from the Portuguese of a written promise that, in case the mission site proved to be within British territory, the excess of duties would be refunded.

A spurious claim to prior occupation of the mission site, recognized, however, by the British South Africa Company's representative, caused the mission untold annoyance, and involved the outlay of a large amount of money, which, with its slender resources, would have been most serious had not the churches of the Rockford Association, in Illinois, nobly come to the rescue and provided the necessary funds.

The majority of the colonists, possessing an inherent aversion to any efforts looking toward the betterment of the natives, cast upon the mission an unfriendly eye, and at times their cold disfavor exhibited itself in hostile action.

It is perhaps little wonder that the natives listened to the declaration of the

mission as to the object of their coming with mingled feelings of astonishment and distrust — of astonishment, that if the Glad Tidings were surely for all the people, they had not heard it long ago ; of distrust, that white men, whom experience had led them to regard as of all men most evil, could be actuated by any other motive than a selfish one.

Among the native characteristics which have most seriously interfered with the results aimed at by the mission workers are the love of drink and the desire to enter into polygamy. The native beer, containing all the substance of the grain from which it is made, is, as is constantly claimed by natives defending its use, both food and drink. Yet knowing the loathsome train of evils which follow its habitual use, — the bestial physical condition, the besotted intellect, the quarrelsomeness resulting in fights and often bloodshed, — the missionaries look upon a year of plenty, when the grain from which beer is made is abundant, as sure to be one of excessive debauchery and crime. To combat these evils the missionaries of necessity become the most ardent of temperance reformers.

Inasmuch as a man's social standing here increases in direct ratio to the num-



MR. WILDER'S HOUSE AT MT. SILINDA

ber of his wives, it is not surprising that polygamy constitutes one of the crying evils to be corrected in the struggle for the uplifting of the nation. Closely correlated with this is the practice of "lobola" or the buying of wives, the most odious feature of the system as practiced in this region being that the payment made for the bride by the husband to her owners is usually a female relative, it may be a mere child, or even a mortgage upon an unborn babe. Not infrequently the payment of fines and debts is made in a similar manner.

A further indication of the depths from which the natives must be lifted is the customary practice of conducting trials by ordeal. In petty cases, such as theft or injury to property, the usual mode of trial is that of administering poison to both parties in the case, the one most seriously affected being declared guilty. The plaintiff and defendant appear before the "inyanga" or "doctor," accompanied by their supporters, each with his gifts, which are set forth for inspection. A careful survey of the latter indicates to the "doctor" which of the two it is expedient to convict, the party bringing the less valuable gifts being, in fact, prejudged. The skill of the "doctor" lies in the deftness with which he manipulates his medicines. First a draught is administered to each ; next two powders,

supposedly of the same kind, are mixed in water and swallowed, but the "doctor" knows full well the potency of the one, the harmlessness of the other and the result which will necessarily follow.

In conducting trials for witchcraft different methods prevail, and since all events, such as failure of crops, sickness and death, are supposed never to come by natural causes, but are the result of the witchcraft of an enemy, such cases are of great frequency. Among the means resorted to to discover the guilty party is one which may be called the "licking of the heated hoe." The accused and accuser appear before the "doctor" with their gifts. The "doctor," wishing to clear the one, heats his hoe in the fire, and withdrawing it gives a harangue of sufficient length to allow the hoe time to cool, then pouring on fat he presents it to be licked. Since the mere act of licking warm fat from a cooled surface leaves no dire effects, the innocence of the party is triumphantly proved. To insure the conviction of the other, the "doctor," on removing the hoe from the fire, speaks but a few words, applies the fat, which at once bursts into flame, and the hapless victim with frightful burns and scarified tongue bears on his person the terrible proof of his guilt. The extraordinary confidence of the people in the power of witchcraft, as exhibited, for example, in their willingness to pay the rain doctors the enormous fees demanded by them for their services in bringing rain, — curiously modified by superstitions of a nature tending toward incredulity in the same, — suggests that only time will work the complete change which must come before the best result of missionary efforts can be attained. Several boys, for instance, in a time of severe drought traveled many miles from home and worked a month to obtain a certain kind of cloth acceptable to the great rain doctor. Having secured the cloth, they set out to beseech him to send them rain. They had been gone but a short time when they returned to the one from whom they had obtained the cloth. "Why did you turn back?" they were asked. "We met some baboons beyond the forest," they replied. "They laughed at us, we are afraid to go on, so we are going back to our homes." A man came to ask permission to build on the mission farm. He began to make his preparations, but a wasp stung him and immediately he changed his plan. Another proposed to move his kraal from one part of the farm to another; in cutting sticks for his new hut he accidentally cut his leg, and his intention was abandoned. Any such accidents happening at the beginning of an undertaking are a certain evidence that the spirits are not propitious. The practice of destroying twins to avert disaster from the parents, or a child who cuts its upper teeth first; the habit of banishing the sick from the home, perhaps to suffer and to die uncared for and alone; the unmentionable social customs (see Rom. i), — all these and many others explain in part the absence of striking results in the earlier stages of missionary work.

Last but not least among the hindrances to the best development of the work has been the apparent impossibility, either by pen pictures aided by photographic illustration, or by the personal narrative of missionaries returning on furlough to America, to convey to those who should be most interested any adequate conception of the conditions existing on the field. The situation in brief was this: —

Only yesterday had the great splendid territory of Rhodesia been carved out of this hitherto undeveloped portion of the continent. Only two avenues of entrance were available—one overland from the Transvaal northward through trackless wastes alive with the terrors of the unknown; the other through the port of Beira, then little else than a forwarding station for the steady stream of traffic already setting in toward the newly opened colony, and thence inland through low-lying malarial regions to the healthier heights beyond. The nearest base of supplies was Beira, two hundred and fifty miles from the site of the mission. Owing to the swelling of rivers caused by the violent storms of the rainy season, for several months in the year all traffic with the coast was suspended.



PLOWING ON THE FARM AT MT. SILINDA

Transport rates, whether by canoe, by native carrier or ox wagon, were enormous; and this, together with the loss of goods in transit, by inclement weather, by the ravages of white ants, and later by pilfering and robbery, compelled the curtailment of imported supplies below the point consistent with good health and efficiency. By a strange perversion of the law of supply and demand, a fictitious value was placed upon articles by the few who had them to sell, which was so high as to be prohibitive. Rather than sell butter at a reasonable price, they would convert it into soap or use it to polish their earthen floors; rather than sell potatoes, cabbages and other vegetables at any less than their own exorbitant figure, they allowed them to rot in the garden or to be destroyed by rats. Of skilled labor there was practically none, and the merest tyro at a trade, having the right of way, set the pace by demanding wages higher than,

under normal conditions, are commanded by the best. The pit sawyer, cutting from twenty-five to thirty feet of twelve-inch timber in a day, demanded for this service from \$2.50 to \$5.00 and his board. The mason to whom the laying of a few hundred bricks was a full day's work, received \$4.75 besides his food. The teamster, after the ravages had destroyed nearly all the cattle in the country, charged about \$7.00 for what he felt inclined to do in the course of a day. Native labor, quite erroneously supposed to be cheap labor, was uncertain and unsatisfactory, the labor value of an average farm hand in America being at least ten times more valuable.

Under such conditions the inevitable struggle merely for existence was sufficient to absorb attention, to the exclusion of all other interests. To secure for himself the garden produce so essential to the maintenance of health, the missionary had first to clear and cultivate the virgin soil, and then, at great expense, to ward off the devastating swarms of locusts and other pests that threatened to utterly devour the fruit of his labor. To provide dwellings such as would adequately protect the occupants from the dangers of the tropical climate, he must, with native help, unearth the stones imbedded in the mountain side, seek out the hidden clay beds along the water ways from which to prepare the bricks and tiles, fell the giant trees in the forest primeval, and — oh, giant task! — by the slow process of pit sawing convert them into lumber. Qualified only by common sense and Yankee ingenuity, the moments caught between the personal supervision of these and similar operations he must spend at the carpenter's bench, where, untaught himself, he becomes the teacher of others. Where in the midst of these exacting duties comes time for the prosecution of those labors for which his training and his inclination have naturally fitted him? Who shall estimate the amount of energy wasted in performing tasks, however admirable in themselves, for which his early instruction had never prepared him? And where rests the responsibility for lost opportunities to extend the cup of healing to perishing souls, to rescue whom he had volunteered his life's best service?

Since the mission was established in Gazaland no less than three societies, in as many different directions, have, within a radius of one hundred and fifty miles, entered the field — a field which, with the wisest distribution of Christianizing agencies, would naturally have fallen to the care of one well-qualified organization. The cry of the infant mission is not by reason of its bondage to servitude. Each missionary recognizes with peculiar force the dignity of labor; each recognizes, as few have cause to do, its imperative necessity, and each is ready with hand and heart and brain to perform to the uttermost whatever he is called of God to perform. But let not the Christian Church be too quick to characterize as God's plans their own trivial efforts for the evangelization of the nations!

VI

EVIDENCES OF GROWTH

After the boundary commission had decided that the site of the mission lay within British territory, the long contest with the Portuguese to recover the excess of duties was ended. As a result £227 $\frac{1}{3}$ were refunded and became available for other uses.

The mission rejoices in the conviction that now—in strong contrast to the prejudice which was their portion in earlier years—they hold the entire confidence and respect of the government officials. This is doubtless due in part to unswerving insistence of the mission upon securing its rights and their steady and conspicuous example of loyalty to the laws of the land, and especially to the fact that government positions of honor and trust, to a far greater degree than formerly, are now filled by men of broad sympathies, high mental ability and business honor. The mission is distinctly fortunate in being located within the sphere of British influence, and it bears its cordial testimony to the high order of moral integrity and justice insured under British government.

While the laws governing the colony of Rhodesia are still in a somewhat experimental stage, the tendency of legislation is markedly toward an improvement in its code. The law recently passed, for example, involving a severe penalty for the practice of witchcraft, is doing much to break down this powerful impediment in the upward progress of the nation. Another law pertaining to marriage, while retaining some undesirable features, is decidedly helpful, in that it forbids the settlement of “lobola” claims by giving a female relative. It declares all “lobola” paid more than a year previous to marriage invalid, and it requires all marriages to be performed in the presence of a duly-appointed marriage officer, and then only when the full consent of the bride has been secured.

Another source of gratification to the mission is the changing attitude of the colonists toward its members and its work. An evidence of this, much appreciated by the mission, was the recent forwarding to the government of a petition drawn up by the settlers in this vicinity, in which it was stated that but for the location of the American mission in Southern Masetter there would be no white settlers in that part of the district. Of prime importance in bringing about this better feeling have been the skillful medical services rendered in times of dire distress by the missionary physicians. Another factor scarcely less prominent was the opening of the Silinda school to the children of Europeans, who, but for this opportunity, would have been utterly without such educational advantages.

The missionaries have from the first sought to identify themselves with all movements looking toward the best development of the infant colony. They have joined the Farmers' Association and the Rifle Club, they have mingled with the settlers in the social life of the district, assisted in the services of their church, officiated at their weddings, christened their children, conducted the last sad rites of burial. Even the Portuguese neighbors across the border frankly express their appreciation of the results of the mission's practical work among the natives. In an official report of the commandant of the Mossurize District

he cited the excellent work of the American mission as exhibited in the improved bearing of the boys who had been in attendance at the Silinda school as an argument for establishing a Catholic school at his headquarters !

Especially cheering to the mission worker is the confidence and favor won from the natives themselves. Fair dealing and a rigid adherence to all promises given are characteristics which they admire in others if they do not exhibit such themselves, and while, for the most part, they are reluctant to exchange the old life for the new, a multitude in their heart of hearts would be grieved to see the missionaries depart out of their coasts.

VII

THE STATIONS

The centers from which the work is carried on are Mt. Silinda, about 20 S. latitude and 30 E. latitude, Chikore, twenty miles west of Silinda, and the out-station, Mangundi's, one hundred miles east of Silinda in the lowlands, which, owing to the presence of malaria, is occupied but a portion of the year. Each of the principal stations is some four thousand feet above the sea level, and each has proved remarkably healthful, abundantly confirming the mission in its choice of location. The station at Silinda, comprising some seven thousand acres of land, and that at Chikore some eighteen thousand, were secured from the Chartered Company under the same conditions as land held by any colonist, and are the absolute property of the American Board. The fact of the ownership of this land is peculiarly advantageous. It enables the mission to protect the natives resident thereon. It affords a constant, rather than a changing company, upon whom, under most favorable circumstances, a continuously helpful influence is exerted. This will, in the natural course of events, develop into a native Christian community, which in its turn will leaven the whole region.

Silinda is selected as the site of the boarding and training school of the mission. Chikore is surrounded by conditions peculiarly favorably to the development of a large and important day school. Otherwise the development along the various lines of mission work is essentially the same at the two stations.

The work naturally divides itself into four departments, namely, medical, educational, industrial and evangelistic.

VIII

THE MEDICAL DEPARTMENT

This department may be characterized as preeminently the great advertising agency of the mission. Statistics are utterly inadequate to demonstrate the value and extent of the work accomplished in this department. Far and wide among the inhabitants of the land, both black and white, has gone the fame of its skilled physicians. Faithfully has the constant stream of patients, while being relieved

of physical suffering, been pointed to the Great Physician who would heal the soul. The appreciation of these ministries has been variously manifested. One, dead to all sense of obligation or gratitude, slips away in the night without even paying the small fee imposed for affording him relief from pain. One from a far distant country says, "One thing I do believe, that you have saved my life, but I do not know what to say to your words; I shall carry them away with me to think about." And many have testified that the service of the physician in daily dressing the wounds of people not only not his relatives, but not even of his race, has, more than all else, convinced them of the sincerity of motive in all the mission-



MISS GILSON'S HOUSE AT MT. SILINDA

aries. Yet whatever the attitude of the individual patient, he is sure to report to his friends at home the results of his visit to the missionary physician, and by this means the seed has been scattered broadcast, with results that no man can measure.

That so much has been accomplished in this department is almost a matter of surprise when the adverse conditions which have existed are considered.

In their work among the natives the physicians have powerful rivals in the "izinyanga" or native doctors. The great confidence of the people leads them usually to consult first one of these. And it is only after the inefficacy of his treatment is evident that they seek the missionary physician, and even then they not infrequently apply the remedies of both at the same time. The difficulty also of inducing patients to follow instructions often leads to unfavorable consequences.

One man, for example, suffering from a severe attack of fever, was given medicines of various sorts sufficient to last several days, with minute instructions as to how they should be used. His friends, arguing no doubt that if a little was good a larger amount would be better, administered all the medicine at one dose. Shortly after friends of the patient came rushing to the physician in distress to report that the sick man was deaf and dumb and blind from the effect of the medicine. The wonder is that he did not remain so while life lasted !

When the stress of work at Silinda was at its height there were constant and urgent calls for professional services from distances varying from three to seventy miles. These calls within a period of four months necessitated no less than sixteen trips from home, and occupied the larger part of the time. These journeys were for the most part performed on foot, and in spite of crooked paths overgrown with grass, drenching storms and swollen streams, thirty miles was not unusual as a "day's journey." The necessity of haste compelled the taking of the least possible amount of luggage, and made the physician dependent upon the people for lodgings and often for food, a phase of life compared to which the "boarding around" of the teachers of "ye olden time" was a most delightful experience. Had the physician made it his first duty to attend to the housing of his department, he would justly have laid himself open to the charge of being "worse than an infidel." That this department is not properly housed, then, casts no reflection upon the mission. The hospital and dispensary accommodations are insufficient, and of the rudest kind. The consulting room, — the physician's doorway, — the operating table, — the broad bosom of Mother Earth (except indeed in such cases as require some privacy, when the physician's dining table must sometimes be resorted to), — are certainly spacious, but other features quite as essential are lacking. In spite of these adverse conditions the department has, from the first, been more than self-supporting. The mission rule that "natives shall be required to pay for all material advantages" has been as helpful in developing a manly independence as it has in assisting in the financial maintenance of this department.

IX

THE EDUCATIONAL DEPARTMENT

The growth in the Educational Department of mission work has been unique in the history of mission work in South Africa. It is in this department that the raw material is taken, and by long and toilsome processes converted into that which is intrinsically of greater value, and is besides far better adapted to the needs of a growing civilization.

In the records of the mission stands a vote passed December 2, 1893,—less than two months after the arrival of the pioneer party upon the field,— "That a day school be begun on December 11." That the mission, in the midst of the imperative duties incident to its establishment, should thus early inaugurate this work is convincing evidence of its vital importance in their eyes. The process

of evolving a well-regulated school system out of the material in hand was slow and difficult. The native children were invited to attend school. They refused to do so without first knowing the will of their parents in the matter. The parents were approached upon the subject, but they feared to consent without the permission of their chief. A conference with the chief was now in order. He would first learn the will of his chief, Gungunyana, and on this pretext deferred giving his permission. The mission records of this period abound in statements of action relative to forwarding the interests of the school. Again and again the missionaries pressed the chief for his approval. Whether he finally communicated with Gungunyana is doubtful, but persistence won the day, and the tardy consent of the chief was at last secured. His consent was reported to



SCHOOLHOUSE AT CHIKORE

the parents, who, in turn, gave their permission for the children to attend the school. It now appeared that the kernel of the difficulty lay, not with the parents or chief, but with the children themselves. The wild and wily progeny of heathenism had no aspirations to become other than their fathers were, and scorned all proffers of assistance up the Hill of Knowledge. The teachers now set out into the byways and hedges to compel them to come in. But for months the advent of a teacher in the kraal was the signal for the skurrying of little bodies into the corn field, down behind the river bank,—anywhere to escape the spell of the mission teacher. The people, too, though not openly violating their word of assent, were still suspicious and skeptical. “What do they want with our children?” one said; “They are scheming to get them into their hands, and some day they will put them in a wagon and carry them off as slaves.” “Why attempt to teach our children?” said another. “They cannot learn — it is impossible; learning out of books is for the white people alone.” Not a year had passed before the reward of patient effort was manifest. A few children had

been persuaded to attend the school and had learned to read. A school exhibition was now arranged which some of the parents, in response to a general invitation, attended. The little bright-eyed urchins were put through their paces, but at the reading from the blackboard the visitors smiled derisively. "They are not reading," they said, "they cannot read; they are only repeating what they have been taught." The pupils were dismissed from the room, and a sentence suggested by one of the parents was written upon the board. Great was the astonishment when the children, on being recalled, read accurately what had been written in their absence. The exhibition was a success, and ranks among the factors which ultimately won from the people a recognition of, and acquiescence in, the scheme for the intellectual development of the nation.

In 1896 a brick schoolhouse was erected at Silinda. The school was opened with an attendance of twenty-two boys and two girls. During the years which have followed nearly two hundred pupils have been enrolled, the majority of whom were in the boarding department. Besides the boarding pupils, all the children on the mission farm at Silinda within three miles of the schoolhouse are in regular attendance at the school. All are taught reading, writing and the elements of arithmetic in Zulu, and the more advanced classes are taught to read and speak English. All are obliged to perform manual labor from one to five hours a day — the girls being taught general housework, laundry work, sewing and gardening, the boys pit sawing, brick and tile making, plastering, carpentry, gardening, care of cattle and laundry work. It is a significant fact that the majority of the school have been drawn from that portion of the field lying in the lowlands. Scattered throughout the length and breadth of that region are numbers of children in whom the baser blood of civilized and heathen races is equally mingled. That a half-caste Portuguese has been sent up from the coast by his parents to attend this school on the ground that here the boy would be taught to read, and especially to work, may prove the beginning of a branch of school work which will be second to none in far-reaching influences.

Many of the pupils have remained in the school for a term of years, and, aside from performing the work required to cover the expenses of board and tuition, have by labor outside school hours and in vacations earned sufficient to supply themselves with all their books, clothing and other necessities.

In the utter absence of parental or other restraint, the native children, by the time they arrive at school age, are singularly well established in the habit of having their own way. The inevitable consequence is that the matter of school discipline requires the highest degree of tact, patience and persistence. Once and again in the earlier days the pupils waited upon their teachers in a body to instruct them as to the best method of conducting the school.

On one occasion a class, deciding that it was both unnecessary and unwise to adopt a certain textbook, calmly refused to purchase them. It is needless to say that the strikers yielded. When the book was completed the missionary kindly offered to buy back the books for which the class had so great an aversion, but none would by any means part with his book, and the following class, impatient of delay, eagerly asked when they might be privileged to take up the same. The invariable triumph of the teachers in this and similar contests has tended

to lessen the frequency of such incidents, and has impressed upon the pupils such wholesome lessons of obedience to authority as will last them for a lifetime.

The admission into the school of the children of the white settlers, when but for this opportunity they must be deprived of any educational advantages, was a privilege which, in spite of much prejudice against schools for native instruction, was eagerly embraced by the better class of colonists in the district, and some twenty colonial children have from time to time been in attendance at the school. This plan, while far from being an ideal one, was productive of excellent results, not only in bringing the colonist and missionary into more sympathetic relations, but also in creating in the white children a juster appreciation of the needs and capabilities of the children of a despised race.

The equipment for this work has been most primitive and inadequate. Famine has seriously interfered with the continuance of the school sessions; insufficient teaching force has, with disastrous consequences, compelled the closing of the boarding department for boys. All these things, together with the lack of industrial equipment, which would have enabled the school from the first to be wholly self-supporting, have created in the mind of the mission a sense of deepest regret at the thought of what might have been had the conditions been favorable.

Yet in the face of all disadvantages, the results already attained are such as amply justify the mission in its estimate of the importance of this branch of its work. From out this infant school, in time, came forth the material from which the first church of Christ in Gazaland was formed. Out from its fostering care have gone forth a score or more of stalwart youth, fitted as none of their kindred ever were, to undertake with courage and manliness the uncertain race of life. Not content to drink the cup of idleness in their heathen kraals, they have gone in search of work in the mines, on to the railway construction lines, into the offices and shops of the larger towns of Rhodesia, and have always commanded the best positions and wages attainable by natives.

The reports reaching the missionaries of these former pupils are such as lighten the hearts of these foundation builders. One and all tell of their efforts to interest their fellow workers in the "old, old story"; one having voluntarily undertaken to teach an evening class finds out by experience the disadvantages of irregular attendance, but is encouraged that one of his pupils can now "strike A, B and O"; one evinces his thirst for and delight in Christian fellowship when on meeting a missionary worker he writes, "It was the happiest day of my life here when I met this missionary"; one shows the new standard by which he measures a man's worth when he comments thus on his employer: "I do not know what his faith may be, but he is a man of good character, and he doesn't drink, either." The ambition of these young men to provide themselves with means to establish homes unlike the unwholesome abodes of their kindred is teaching them frugality and forethought. A passing traveler received with incredulous astonishment the information that already these young men had sent back to their missionary £60 to be invested in live stock, or placed in the bank to their credit against a time of need.

X

INDUSTRIAL TRAINING

Closely correlated with the educational department, yet so important as to be a department by itself, is the work of industrial training. In the economy of forces utilized in the process of regenerating a heathen and wholly uncivilized nation, it is the special function of industrial training to give to the individual withdrawn for a time from the deadening effect of his home surroundings a fitness to return again, equipped with the moral determination and mental and physical ability necessary to eliminate from his home environment the conditions unfavorable to his best development. Up to the present time, however,



WATERFALL AT CHIKORE

the industrial department of the mission has existed, not as a fact, but as a principle.

Very material results indeed have been secured merely by the application of the principle. At Silinda are six substantial brick buildings; at Chikore, four. The tens of thousands of bricks and tiles and the thousands of feet of lumber necessary to their construction have been the product, under missionary supervision, of the labor of natives, many of whom, before the arrival of the missionaries, had never seen a brick, a tile or sawn timber. Brick walls have been laid and plastered, hundreds of bushels of corn, sweet potatoes and other garden produce have been raised, palm-leaf hats have been braided and sewed, garments cut and made, boots fashioned and repaired. But when the safety of life and health depends upon haste in the preparation of building materials; when mason work

must be pushed at any cost lest important school work be discontinued or delayed ; when a much-needed article can only be procured by the work of an amateur carpenter however crudely performed ; when his own danger of becoming shoeless is the goad the teacher holds in the side of his pupil at the cobbler's bench, — it is self-evident that the *training* acquired in the performance of these labors is not the end, but merely the incidental result of such toil, and the advantages of industrial training as conceived by the mission are in great measure unattained.

It is needless, therefore, to dwell further on the negative results obtained in this department, save to make the single assertion that the mission is fully convinced that if the industrial department had been thoroughly equipped from the beginning, the mission, aside from the mere item of salaries, *would from the first have been entirely self-supporting.*

XI

THE EVANGELISTIC WORK

Of surpassing importance, permeating and lending to every other the very essence of its value, stands the evangelistic work of the mission. It is only after receiving the revivifying touch applied through the application of this agency that the product of all missionary effort stands stamped with the seal of divine approval. The visible results along the line of evangelistic work have been, under God, the product of three distinct agencies, namely, the missionaries, the Zulu assistants and, in time, the native agency, raised up by the united efforts of the other two.

Whatever specific duties, in the division of missionary labor, fall to the lot of the individual worker, he is, first and foremost, an evangelist. He is mighty, not in infallibility of judgment, for in this he often errs ; not in the amount or diversity of work he may undertake, for the results of these are oftentimes trivial ; but in this — that his consuming passion is to win the souls of men. Yet as God has chosen the weak things of the world to confound the mighty, so here he has chosen as the keen-edged instrument for the working out of his purposes the Christian Zulus, who, themselves the fairest flower of missionary effort, have left their homes in Natal and entered fully and heartily into the joy of spreading the glad tidings among these, their distant kindred. In them as “living witnesses known and read of all men,” is the effectual refutation of the excuses so often urged by natives, that the Christian religion is for the white man only ; that it is ill-adapted to their needs ; that their lives can never be touched by its transforming influence. It is they who, having a perfect knowledge of the Zulu tongue, comprehending the subtle meaning hidden in its imagery, and knowing by experience the peculiar difficulties that assail the heathen mind, can best suit the message to the individual need and press it home with most effectiveness. It is their Christian homes, aglow with light from heaven, that stand like beacons

on the rock-bound coasts of heathenism, guiding the wanderer in his journey to the eternal city.

The long, weary months spent by the pioneer band in their journey inland were by no means lost. It was one long season of seed sowing. By the way-side, at each resting place, at every kraal near which the travelers pitched their camp, was told the story of a Saviour's love. By word and deed, by the silent but potent influence of righteous living, by prayer and song, the knowledge of the gospel was spread among the people. A thirst to know more of the strange new doctrine attracted some to accompany the party to the Highlands. By the passing back and forth of bands, in the following years, of carriers headed by missionary or Zulu, the interest thus kindled was kept burning. The sick, seeking only the healing of the body, lingered to inquire more fully into God's plan for the healing of the soul. The opportunity to secure work without being fraudulently deprived of their wages led many to seek the mission station. Finding that attendance at school offered the best opportunity for increasing their knowledge of the wonderful Story, many readily adjusted themselves to the carefully laid plans for their best development. Removed from the restraining influences of their heathen surroundings, fostered by the genial atmosphere of Christian love, the seed germinated, and in time the harvest came.

It was a momentous event in the history of the mission when steps were taken looking toward the organization of a Christian church. This was in January, 1897, when the mission had but lately passed its third birthday, and the decisive action was taken only after much deliberation and earnest prayer. A meeting was duly called and over twenty young people presented themselves to be examined as to their fitness for church membership. It was during this examination that the divine acceptance of the faithful, though imperfect, work of that pioneer band became conspicuously manifest. One testified that his attention was first arrested by seeing a Zulu, before retiring, with closed eyes and on bended knee, beseech from some unknown presence protection through the night. One had been touched by the words of a Zulu hymn. One spoke of his longing to be forgiven for such a catalogue of sins as appalled the mind, and each and all gave abundant evidence of the working of that resistless force before whom in time every knee shall bow. As a result of this examination nineteen were approved as fitted to enter into Christian fellowship, and the First Church of Christ in Gazaland was duly organized. To the original membership of this church fifteen have since been added. Of this number two are not, for God has taken them. A very few, having been tried in the burning fiery furnace of temptations offered by heathenism, have been found wanting. The rest, scattered throughout the length and breadth of this whole region, are bearing a noble witness which in due season will bring its sure reward.

Both at Silinda and Chikore, and radiating from these two centers in every direction, the evangelizing forces are steadily and systematically at work. The work in the lowlands, carried on by Zulus under the supervision of the missionary, is bright with promise. Each year, as temporary relaxation from exacting duties at the stations gives opportunity, the leaders of this most po-

tent agency go farther afield, strengthening the weak and scattered bands of native Christians, garnering in the fruits which in other seasons have been planted, and preparing new fields, that the boundaries of God's kingdom in the earth may be enlarged.

XII

CONDITIONS ESSENTIAL TO FUTURE GROWTH

That the results of the first eight years of missionary effort in Gazaland are not commensurate with the labors involved is evident. That to avert the same disappointing results in the future demands a clear conception of the causes of failure, and a resolute determination to overcome them, is equally manifest.

The underlying reasons to which the meager results thus far attained are chiefly due may be summed up under three heads, — (1) the failure at the outset to grasp those strategic points the holding of which would have insured to the mission the mastery of the situation, (2) the insufficient force, which has always been *less* than the force originally designated to this field, and (3) the lack of industrial appliances and of men specially prepared to superintend the operations involved in their use.

The field of the Gazaland Mission is practically unlimited. There are, however, within a radius of two hundred miles certain important points which must be taken or the very existence of the whole work is endangered. To expect to accomplish the regeneration of the nation by working merely in spots would be as futile as to hope to free this country of malaria by draining two or three of the ponds where mosquitoes breed. It must be remembered that in the original plan of the mission as approved by the Prudential Committee in authorizing its formal organization, three sites were suggested as strategic points, to be occupied as soon as, in the natural course of development, the work seemed to demand it. It was the expectation of the mission, amply justified by time, that this would need to be done almost immediately on entering the field. But the great populous regions around the Buzi and the more southerly regions at the mouth of the Sabi, whose immeasurable need especially attracted the mission to this field, still lie untouched by saving influences. Away to the west from Chikore, across the great Sabi valley, are thousands of natives who, if once enlisted under the banner of the King of kings, would prove a mighty force in wresting this whole nation from the thralldom of the prince of evil.

Directly in the line, also, of work tending to win Gazaland for Christ is the necessity forced upon the mission by the crying need of effectual agencies of assisting in the educational and spiritual development of the children of the colonists.

The immediate needs of the future as regards the field, then, are the opening of another station in the highlands across the Sabi valley to the westward of Chikore, the inauguration of systematic work under the superintendence of resident missionaries at the two most healthful situations to be found in the regions of the

lower Buzi and Sabi rivers, and the ratification of the already carefully matured plan of the mission to aid in the intellectual and moral development of the colonial children.

Turning now to a consideration of the force essential to the carrying out of the plan thus outlined, attention is called to the fixed policy of the mission that at least two missionary families shall be located on every station. The necessity of departing from this principle, lest the little vantage ground already gained be lost, has been a minor cause of incomplete success. It is the profound conviction of the mission, intensified by experience, that to locate individuals or families alone in the midst of a purely heathen community is harmful to their best efficiency, that two men located within so easy access of one another as to insure their mutual assistance and fellowship will easily do the work of three not so situated.

The work already in hand at Silinda demands the immediate location there of at least three families and two lady teachers; at Chikore two families can barely cope with the present needs of the situation. At each of the three new stations to be opened two families are required. To carry out the new scheme for providing for the education of colonial children, the entire time of one lady is essential. In addition to this, to provide more adequately for furthering the evangelistic and educational interests of the work the present force of Zulu assistants — four families — should at least be doubled. By the strenuous personal efforts of Dr. W. L. Thompson and others, augmented by a grant from the funds of the Board, a beginning has been made in the establishment of the department for industrial training. The advantages to be gained by placing this department on a sound financial basis are so important as to warrant a reiteration of the arguments already set forth in favor of a rigorous prosecution of this form of missionary labor. Silinda is by nature unequalled in all the region as a site for an industrial training school. It has an abundance of arable land suitable for a large agricultural industry; it has a magnificent forest where are ready at hand the materials to be utilized in industrial training; it has an abundant water supply which, if desirable, could be converted into power; it is surrounded by natives of intelligence, from whom, in preference to all other tribes in Rhodesia, mine owners and other employers are fain to draw their labor supply. The prospect that this department will prove itself to be not only self-supporting but even remunerative is exceptionally bright. But setting this aside as an argument of lesser importance, it should be fully understood that unless the mission, in connection with the training of *head* and *heart*, undertake also the training of the *hand*, its success is doomed. A casual visit to the abodes of the native people would convince the most skeptical that no high type of Christian character can be developed without radically changing the home environment. The temptations of life in the heathen kraals are too great for human weakness. The mission takes the youth into its homes and schools; it surrounds them with the atmosphere of Christian love; it awakens in them new aspirations; it leads them, perhaps, to drink at the very fountain of life, but it cannot keep them always in its immediate care. Yet is it justified, having led them so far, in sending them back to the scenes of the old life, without first giving them that training which

will enable them to improve their home surroundings, which will give them the power, by the skillful and honest labor of their hands, to acquire such needful things as in their deepest degradation they had no desire for? The mission is unwilling to assume this responsibility.

The views of the Gazaland Mission as to what is needed for its proper development may be briefly summarized as follows : (1) The opening of work at four new centers ; (2) six new missionary families and two lady teachers, and provision for securing four additional families of Zulus from Natal ; (3) if necessary for establishing the industrial department on a sound financial basis, a further grant from the funds of the Board for this purpose.

XIII

THE PERSONAL ELEMENT

It is only necessary to give the briefest mention of the individuals whose combined efforts have accomplished the results secured, that their friends may be enabled to extend to each the right hand of fellowship, of which, as absentees from the Christian privileges of the home land, and as sufferers from the dragging weight of heathenism, they sorely stand in need.

Rev. George A. Wilder, D.D., the son of Rev. H. A. Wilder, long a member of the Zulu Mission, was born in Natal, South Africa ; graduated at Williams College and Hartford Seminary, and married Miss Alice C. Scamman, with whom he sailed to join the Zulu Mission in 1880. Mrs. Wilder, the daughter of Mr. N. Scanman, of Waltham, Mass., is a native of Maine. She was educated in Buffalo, N. Y., and has shared her husband's work in Natal, and later the pioneer life in the Gazaland field.

Rev. Francis W. Bates — Doane College and Oberlin Seminary — is the son of Rev. H. Bates, for many years a home missionary on the frontier. He married Miss Laura C. Herrick, a graduate of Oberlin, the daughter of Mr. L. E. Herrick, of Rockford, Ill., with whom he sailed for Africa in 1888.

Dr. William L. Thompson, the son of Rev. George Thompson, a veteran missionary in West Africa, received his college training at Oberlin, and his medical course at the University of the City of New York. One of the happiest events preliminary to his setting out for Gazaland was his marriage to Miss Mary E. McCornack, who had been for four years a member of the Zulu Mission. Mrs. Thompson's parents were of Scotch ancestry, who settled in their early youth in Illinois, which is their daughter's native State. She also received her education in Oberlin.

Rev. Fred R. Bunker and his wife, formerly Miss Belle Richards, the daughter of Judge Richards, of Kalamazoo, Mich., graduated, the one at Olivet, the other at Kalamazoo. They sailed for Africa in 1891 and entered Gazaland with the pioneer party, but in 1896 withdrew and joined the Zulu Mission.

Miss Nancy Jones, a graduate of Fisk University, came to Africa in 1888, ac-

accompanied the pioneer party to Gazaland, but after four years of service in this field retired from the service of the Board.

Miss Harriet J. Gilson, the daughter of Mr. William Gilson, of Milford, N. H., after her graduation from Mt. Holyoke was for many years a prominent educator in Cape Colony. After rendering much needed assistance for two years in the Zulu Mission she returned to America, completed a course in Hartford Theo-



BRICK HOUSE OF MR. AND MRS. BATES, MT. SILINDA

logical Seminary and when her aged parents no longer required her tender ministrations, joined the Gazaland Mission in 1896.

Dr. William T. Lawrence, the son of Mr. Edwin Lawrence, of Binghamton, N. Y., received his medical degree in New York City, and with his wife sailed to recruit the Gazaland Mission in 1900. Mrs. Lawrence, the daughter of Rev. George Henderson, for many years a missionary of the English Baptist Society, in Jamaica, went to Baltimore to pursue her studies and only failed to complete a full course as trained hospital nurse in New York City in order that she might accompany her husband to Gazaland, where his services were so much needed.



W.T. LAWRENCE M.D.



MISS. H. J. GILSON



GEO. A. WILDER



MRS. W. T. LAWRENCE



W. L. THOMPSON, M.D.



MRS. G. A. WILDER



FRANCIS W. BATES



C. C. FULLER



MRS. F. W. BATES



MRS. W. L. THOMPSON



MRS. C. C. FULLER

Mr. and Mrs. C. C. Fuller are the latest appointees to the mission, having arrived in November, 1902. Mr. Fuller was born in Ohio. After pursuing his studies in Hiram College he was engaged in civil engineering and in business, and is to have special charge of the industrial department, for which he is abundantly prepared.

To omit to mention the children of the mission would be to leave out of account an element at once of keenest joy and gravest responsibility. There have been connected with the mission, through their parents, since its organization, nine children: Cleo, Leopold and Lincoln Wilder; Mary, Laura and Marjorie Bates; Paul Bunker; Harold Lawrence; and Laura Fuller.

The Zulus who have been connected with the mission and have proved such valuable assistants are: Tom Zonzo, Mjadu Shabane, Henry Mbesa, Laduma Sipiki, Bangizwe Ndwandwe, Elijah Hlanti and their wives. Of these a few were born of Christian parents and enjoyed the blessing of Christian nurture in the home; some were reared in homes where civilization, but not Christianity, had gained a foothold; and two were surrounded in their youth by a wholly heathen environment. Of these two families, those of Mjadu Shabane and Henry Mbesa have returned to Natal. Of the children of the Zulus two have died on the field.

The first epoch in the history of the Gazaland Mission is closed. It has survived the privations of infancy, and enters with a vigorous constitution on the second stage of life.

